This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

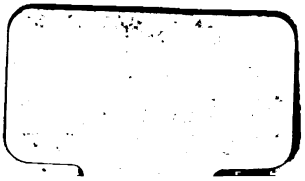
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

MAN:

AN ESSAY.

LAWRENCE.



MAN.

HIS PRIMEVAL STATE NATURALLY, LEGALLY, AND MORALLY CONSIDERED;

ALSO

HIS PRESENT CONDITION AND HIS ETERNAL DESTINY.

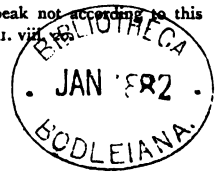
An Essay in Three Parts.

BY

JOHN LAWRENCE.

'The prophet that hath a dream, let him tell a dream, and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord.'—JER. xxiii. 28.

'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'—ISAI. viii. 20.



LONDON:
ELLIOT STOCK, 62, PATERNOSTER ROW.
MDCCCLXXXI.

141. m. 979.

MAN: HIS PRIMEVAL STATE.

ERRATUM.

Page 39.—Comma should be placed at end of line 13, after *serpent*, instead of after *reluctantly*, line 14.

my word faithfully. What is the chaff to the wheat? saith the Lord.'—Jer. xxiii. 28. The subject for our consideration is one that has occupied the minds of thoughtful men for many generations. Upon it they have written many books, composed many poems, preached many sermons, and, I may truly add, have dreamed many dreams. But man's creation being the work of God alone, and man's primeval condition known only to his Maker, none by searching could have found them out, however assisted by the light of nature and the aid of

reason, as it is written: 'As thou knowest not what is the way of the Spirit, how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.'—Eccles. xi. 5. But that which man by his own wisdom could not discover, God the Creator has been pleased to reveal in the Holy Scriptures, for: 'Holy men of God spake as they were moved by the Holy Ghost' (2 Peter i. 21), whose inspired words we have recorded in the books of the Old and New Testaments, which, we believe, comprise all the written Word of God—the God of truth. David, who had much experimental knowledge of these words, testified of them, saying: 'The words of the Lord are pure words, as silver tried in a furnace of earth purified seven times.'—Ps. xii. 6. Again, 'Thy word is very pure, therefore thy servant loveth it.'—Ps. cxix. 140. Agur also declares the same truth, saying: 'Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.'—Prov. xxx. 5, 6. Therefore, being pure, they must be free from all absurdity, and all contradiction—not contrary to reason, though often far beyond its finite reach. And as the Holy Spirit shall be graciously pleased to guide us into all truth (John

xvi. 13), we shall experience the blessed reality of the words of One greater than Solomon, who said: 'All the words of My mouth are in righteousness; there is nothing froward or perverse in them; they are all plain to him that understandeth, and right to them that find knowledge.'—Prov. viii. 8, 9. Therefore let us studiously avoid confounding the vain imaginations and the baseless dreams of proud and sinful man with the words of the most high God; and, moreover, let us steadfastly refuse to believe anything that is contrary thereto, though the Church may join the world in receiving and declaring it; as it is written: 'Yea, let God be true, but every man a liar, that Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.'—Rom. iii. 4. And let us also ever bear in mind, that what the Lord hath said of the first Adam and his posterity (they being only natural), He hath spoken in plain literal language; so plain, indeed, that they who will not understand, but who through conceit and prejudice deny its truth, are without excuse; while proverbs and other dark sayings of and concerning the last Adam and His posterity (they being spiritual) are known only through the teaching and by the power of the Holy Spirit—that great Revealer of secrets. Let us, then, beseech our Heavenly Father 'to grant

unto us more grace to hear meekly His word, to receive it with pure affection, and to bring forth the fruits of the Spirit;' showing thereby that we are not of those of whom it was said: 'Professing themselves to be wise, they became fools' (Rom. i. 22), but of those who 'become fools that they may be wise.'—1 Cor. iii. 18.

Without further preface, we now come to the consideration of our subject, and at once open the sacred volume to hear what God, the great Creator, has said of man, the work of His own hands. In the first chapter of the Book of Genesis we read that in the beginning God created the heavens and the earth—that He commanded light out of darkness, saw the light was good, and divided the light from the darkness, called the light day, and the darkness He called night; made a firmament to divide the waters from the waters; called the firmament heaven; made dry land to appear, and called it earth; caused the waters under the firmament to be gathered together, and them called He seas. He then garnished the heaven with lights to divide the day from the night, and to give light upon the earth, and also to be for signs and for seasons, and for days and for years. He then peopled the air with fowl, and the earth and the seas with living creatures innumerable, both small

and great, blessed them all by making them fruitful and bidding them multiply; and so satisfied was He with His own handiwork, that He pronounced it 'very good.' Then it is written: 'And the Lord God said, Let us make man in our own image, after our likeness. So God created man in His own image, in the image of God created He him; male and female created He them.' Now, if God had given us no more information of the nature and condition of man, when first created, than this chapter contains, we should then have been left to our own vain conjectures, fanciful ideas, and erroneous conclusions. But it pleased the Almighty not to leave us in such uncertainty; therefore, in the second chapter, He gives us a full and complete account of the nature of man—not in figurative language, but in literal—not in proverbs, but plainly; nor yet in a multitude of words, but in so few that none but God could have said so much in so little; for in no more words than there are letters in the English alphabet, He hath declared of *what* He made man, what man *was* when made, *what* gave him life, and *what* were the effects of the life given. As the knowledge of these truths is so essential to enable us rightly and fully to understand the primeval condition of man, let us carefully examine the Scripture referred to, as we find it in

the seventh verse of the second chapter of Genesis. The words are these: '*The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.*' This is God's account of the work of His own hands; therefore all other versions must be spurious, proceeding from 'the father of lies.' Remember, it is written: 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'—Isa. viii. 20. 'Oh, come then, let us worship and bow down, and kneel before the Lord our Maker;' and not harden our hearts against His truth, however humbling it may be to our pride, and however contrary to our preconceived notions. Remember, the Scripture under consideration is a plain matter-of-fact statement—simply that and nothing more. Man was made not partly but entirely of the dust of the ground. 'And the Lord God formed man of the dust of the ground;' the words agreeing with and borne out by the following Scriptures: 'And the Lord God called their name Adam' (*i.e.*, earthy).—Gen. v. 2. 'And the Lord God said unto Adam, Out of the ground wast thou taken, for dust thou art, and unto dust shalt thou return.' Abraham saith, 'Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes.'—

Gen. xviii. 27. David saith, 'He knoweth our frame, He remembereth that we are dust.'—Ps. ciii. 13, 14. Job says, 'Remember, I beseech Thee, that Thou hast made me as the clay; and wilt Thou bring me into dust again?'—Job x.9. Solomon saith, 'All are of the dust' (Eccles. iii. 20); and Paul declares the same truth, saying, 'The first man is of the earth, earthy.' Now mark: in the creation of all other things, God spake, and it was done—'He commanded, and they came forth.' But God the Almighty Potter formed man—the clay—with especial care, as Job so strikingly puts it, saying: 'Thine hands hath made me, and fashioned me together round about;' or as the marginal Hebrew renders it: 'Thine hands took pains about me.'—Job x. 8. 'I will praise Thee' (says David), 'for I am fearfully and wonderfully made; marvellous are Thy works, and that my soul knoweth right well.'—Ps. cxxxix. 14.

We will now consider in what image or likeness man was made. 'And God said, Let us make man in our image, after our likeness;' 'So God created man in His own image, in the image of God created He him.'—Gen. i. 26, 27. Again, 'This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him. Male and female created He them, and

blessed them, and called their name Adam, in the day when they were created.'—Gen. v. 1, 2. 'And Adam begat a son in his own likeness, after his image, and called his name Seth.'—Gen. v. 3. And so like hath begotten like, throughout all generations; so all men have now the same image and likeness as Adam had when first made of the dust. For this cause Luke, tracing son to sire, from Joseph (the supposed father of the Lord Jesus) to the creation of man, ends the list by saying, 'which was the son of Seth, which was the son of Adam, which was the son of God' (Luke iii. 38). Adam was called 'son of God' because made in His image, and men were called the 'sons of God' before the Flood for the selfsame reason (Gen. vi. 2; Job ii. 1); and Paul endeavoured to convince the superstitious and conceited Athenians (who boasted of being the offspring of God) of their folly in bowing down to and worshipping their 'many inventions' (so unlike themselves), saying, 'Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.'—Acts xvii. 29. Because man was made in the image of God, it was made an offence worthy of death for man or beast to destroy that life unlawfully, as it is written: 'Whoso sheddeth man's

blood, by man shall his blood be shed; for in the image of God made He man.'—Gen. ix. 6. The like reason is given by Paul why a man in praying or prophesying should have his head uncovered, though it would be a shame for a woman to have her head uncovered under similar circumstances; 'for,' saith the Scripture, 'a man indeed ought not to cover his head, forasmuch as he *is* the image and glory of God, but the woman is the glory of the man.'—1 Cor. xi. 7. Yet another plain matter-of-fact Scripture we give in proof that man *is still* made in the likeness of God—the like image in which Adam was made when he first came out of the hands of the Almighty Potter. The apostle writing to the twelve tribes, speaking of the tongue, says: 'Therewith bless we God, even the Father; and therewith curse we men, which *are* made after the similitude' (likeness or image) 'of God.'—James iii. 9. Yes; man was and is made in the image of God, after His likeness; for in this form He has made known the wonders of His wisdom, mercy, love, and power, proclaimed His glorious Name, and manifested Himself to His Church as her faithful God, loving Husband, and gracious Father. As a man He wrestled with Jacob near the ford Jabbok, and called his name Israel. 'And Jacob called the name of the place Peniel, for' (he

said) 'I have seen God face to face, and my life is preserved.'—Gen. xxxii. 30. 'As a man He appeared unto Joshua' (Joshua v. 14), 'to Manoah' (Judges xiii. 22), and also to other saints in olden time. But in the fulness of time He showed openly and conclusively in whose image Adam was made; for, 'God sent forth His Son, made of a woman, made under the law' (Gal. iv. 4), of Whom it is written: 'Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.'—Phil. ii. 6, 7, 8. *To Whom* it is said, 'Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom' (Heb. i. 8); and *of Whom* it is said, 'Who is over all, God blessed for ever, Amen.'—Rom. ix. 5. 'So God created man in His own image, in the image of God created He him' (Gen. i. 27), this being after the same likeness as man is now, even the image of the ever-blessed Emmanuel—'God with us.'—Matt. i. 23. Therefore to the question of Malachi, 'Have we not all one Father? hath not one God created us?' (Mal. ii. 10), we answer, in the words of Isaiah,

'But now, O Lord, thou art our Father: we are the clay and Thou our potter; and we all are the work of Thy hand.'—Isa. lxiv. 8.

Having thus shown that man was made of the dust of the ground in the image of Emmanuel ('God with us'), by Whom the worlds were made, Who is declared to be 'the brightness of His Father's glory and the express image of His person, and upholding all things by the word of His power' (Heb. i. 2, 3), we will now consider the life given to man. 'And God breathed into his nostrils the breath of life;' and at the very threshold of this subject we must all confess how little we know of this wonderful manifestation of almighty power. We feel its operation in ourselves, and we see its effect in others, yet define or understand it we cannot, because it is of spirit nature; but this we may learn from the Holy Scriptures, that the breath of the spirit of life in the nostrils (so it is rendered in Gen. vii. 22; see marginal Hebrew) is an influence, *not a personality;* and as we must all admit that God, the Giver and Preserver of life, is the only reliable authority on the subject, let us meekly bow to His word and humbly endeavour, by comparing scripture with scripture, to learn the truth, as far as it is revealed therein, respecting the spirit in man. We sometimes find that the word

'spirit,' even when applied to God, may be rendered 'breath,' or 'breath' 'spirit,' as the following scriptures will clearly show: 'The Spirit' (breath) 'of God moved upon the face of the waters' (Gen. i. 2); 'By His Spirit' (breath) 'He hath garnished the heavens' (Job xxvi. 13); 'Thou sendest forth Thy Spirit' (breath), 'they are created; and Thou renewest the face of the earth' (Ps. civ. 30); 'The Spirit' (breath) 'of God is in my nostrils' (Job xxvii. 3); 'The Spirit' (breath) 'of God hath made me, and the breath' (spirit) 'of the Almighty hath given me life' (Job xxxiii. 4). In those and in many other passages of Holy Writ we find the words 'breath' and 'spirit' signify one and the same thing—viz., the almighty power of God, and not the person of the Holy Ghost. Now, if such be sometimes the meaning of these words when they refer to God—'the God of the spirits of all flesh' (Num. xvi. 22), 'the God in whom we live, and move, and have our being' (Acts xvii. 28)—why may they not sometimes signify the same thing when applied to man—even the spirit, or breath in the nostrils, and nothing more? For example: 'All the while my breath' (spirit) 'is in me, and the spirit' (breath) 'of God is in my nostrils' (Job xxvii. 3); 'In Whose hand is the soul of every living thing, and the breath' (spirit)

'of all mankind' (Job xii. 10); 'Cease ye from man, Whose breath' (spirit) 'is in his nostrils, for wherein is he to be accounted of' (Isa. ii. 22); 'And every living substance, both of man and cattle, and the creeping things, and the fowl, all in whose nostrils was the breath' (spirit) 'of life, of all that was in the dry land died' (Gen. vii. 21, 22, 23); 'They have all one breath' (spirit) (Ecc. iii. 19); 'Who knoweth the spirit' (breath) 'of man, that goeth upward, and the spirit' (breath) 'of the beast, that goeth downward to the earth' (Ecc. iii. 21), it being natural for man to die face upward, and for beast face downward; so that the breath or spirit of the one ascends, and that of the other descends (see marg. Hebrew). Again, 'There is no man that hath power over the spirit (breath) to retain the spirit.'—Eccles. viii. 8. Daniel said to Belshazzar: 'The God in whose hand thy breath (spirit) is, hast thou not glorified.' —Dan. v. 23. 'His breath (spirit) goeth forth; he returneth to his earth.'—Ps. cxlvi. 4. 'Then shall the dust return to the earth as it was, and the spirit (breath) shall return unto God who gave it.' —Eccles. xii. 7. Job prayed unto God, saying: 'Oh, remember that my life is wind.'—Job vii. 2. Zophar compared the hope of the wicked to 'the giving up of the ghost,' *i.e.*, a puff of breath.—See margin, Job. xi. 20. James asks the question of

the Israelites: 'What is your life?' and himself gives the answer, saying: 'It is even a vapour, that appeareth for a little time and then vanisheth away.'—Jas. iv. 14. When Ezekiel in vision prophesied to the dry bones, there came upon them flesh, sinews, and skin, but no life. Then the Lord commanded him, saying, Prophesy unto the wind. Prophesy, son of man, and say to the wind, thus saith the Lord God, come from the four winds, oh breath, and breathe upon these slain, that they may live. So he prophesied, and breath came into them, and they lived and stood upon their feet (again made upright), an exceeding great army.—Ezek. xxxvii. 9, 10. Now mark, the life which is called breath in the aforesaid prophecy is termed spirit in the fourteenth verse. In like manner the words breath and spirit, in Isaiah xlvi. 5, are called spirit only in Zach. xii. 1. Other scriptures might be quoted in proof, but surely the foregoing should be sufficient to convince the inquiring and unprejudiced mind that the life in Adam was the same as that which was in all other living creatures under heaven, viz., the breath in the nostrils, called in the marginal Hebrew, 'The breath of the spirit of life' (Gen. ii. 22) and nothing more. Is man then, as regards substance and life, only on equality with beasts? It is written: 'I said in mine heart

concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.'—Eccles. iii. 18-20. This is a hard doctrine to the proud and haughty, whose inward thought is that they will continue for ever. 'Nevertheless, man being in honour, abideth not: he is like the beasts that perish.'—Ps. xlix. 12. But why should they rebel against the humiliating truth? and in their hearts say: 'Why are we made thus?'

> 'Would'st thou, presumptuous man, the reason find
> Why made so weak, so little, and so blind?
> First, if thou canst, the higher reason guess,
> Why made no weaker, blinder, and no less?'

We will now consider the effect produced by the breath in the nostrils. 'And man became a living soul;' not that the breath of the spirit of life became a component part of man—the dust of the ground, but it made alive the blood, and set in motion all the limbs, faculties, and senses which appertain to him. And as the application of steam gives to the locomotive engine apparent life, and thereby

demonstrates the skill and handiwork of its maker, so the breath of the Almighty gave real life to the clay which He had made to stand upright in His own image, and endued it with power, not of motion merely, but also of love and hate, of hope and fear, of joy and sorrow, of memory and forethought, of faith and patience, of expression and desire, of wisdom and knowledge. 'And God saw everything that He had made, and, behold, it was very good.' —Gen. i. 31. Man, then, was just the very creature that God had intended him to be, viz., 'a living soul'—that is, a natural body, and not a spiritual body, as it is written: 'There is a natural body, and there is a spiritual body;' and Paul, to prove this, quotes the very passage now under consideration, saying: 'There is a natural body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.'—1 Cor. xv. 44-47. Now let us ever bear in mind that the Holy Scriptures reveal the existence of two distinct natures among men, viz., the natural and the spiritual, 'and these are contrary the one to the other' (Gal. v. 17); and while *all* mankind have the

former, none but those that are born again have the latter. 'Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' —John i. 13. Therefore we read of the 'first Adam and the last Adam' (1 Cor. xv. 45); the first man and the second man (verse 47); the old man and the new man (Eph. iv. 22-24); the outward man and the inward man (2 Cor. iv. 16); the flesh and the spirit (Rom. viii. 5); of corruptible seed and incorruptible seed (1 Peter i. 23); the earthy and the heavenly (1 Cor. xv. 48)—beside many other Scriptures which might be mentioned, showing the contrast between those born of the flesh and those born of the spirit; but let those already quoted suffice to prevent us from confounding things which so materially differ, and above all, of attributing to the first man Adam that which belongs exclusively to the second man Christ. Having made this slight digression—to avoid being misunderstood—we now return to the consideration of man's primeval condition, to prove that the words 'and man became a living soul' signify that he became a living substance, and nothing more. This is substantiated by the following Scriptures: In Gen. v. 21-23, he is called a living substance, in common with fowl, and cattle, and beasts, and creeping things—all in whose nostrils was the

breath of the spirit of life. All these are called 'living souls' in Gen. i. 24: 'And God said, Let the earth bring forth the living creature' (in Hebrew, the living soul) 'after his kind, cattle and creeping thing, and beast of the earth after his kind.' Again, in the same chapter, verse 30 (see marg. Heb.). And that this also applies to the fish of the sea is shown by Rev. xvi. 3, wherein are the words; 'And every living soul died in the sea.' We find in the Scriptures that the words 'soul' and 'body' are often convertible terms, and surely none will deny that in the following texts the body only is meant by the word soul. 'The souls which Abram and Lot had gotten in Haran.'—Gen. xii. 5. 'All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's son's wives, all the souls were threescore and six, and the sons of Joseph which were born him in Egypt were two souls.'—Gen. xlvi. 26, 27. We also read of the souls of persons, and of beeves, and of asses, and of sheep (Num. xxxi. 28). 'And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe.'—Joshua xi. 11. 'And they took away their cattle—and of souls of men an hundred thousand.'—1 Chron. v. 21 (see marg. Heb.). 'Soul' in Scripture sometimes signifies

the life. 'And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is a living soul.'—Gen. i. 30 (see marg. Heb.). 'In whose hand is the soul of every living thing and the breath of all mankind.'—Job xii. 10. 'And it came to pass as her soul was in departing (for she died)' —Gen. xxxv. 18. 'Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth.'—Ps. vii. 5. 'Whosoever will save his life, shall lose it, and whosoever shall lose his life for my sake shall find it; for what is a man profited if he shall gain the whole world and lose his own soul?' (life) 'or what shall a man give in exchange for his soul?' (life).—Matt. xvi. 25, 26. 'He hath poured out his soul unto death.'—Isa. liii. 12. The word 'soul' is also mentioned to signify the faculties and emotions of the mind, as, 'The soul of Jonathan was knit to the soul of David.'—1 Sam. xviii. 1. 'My soul is sore vexed.' —Ps. vi. 3. 'My soul is exceeding sorrowful, even unto death.'—Matt. xxvi. 38. It is also used to signify the stomach. 'He is chastened also with pain upon his bed . . . . so that his life abhorreth bread, and his soul dainty meat.'—Job xxxiii. 19, 20. 'A full soul loatheth an honeycomb, but to the hungry soul every bitter thing is sweet.'—Prov. xxvii. 7.

'As when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty.'—Isa. xxix. 8. All the aforenamed attributes, man, as a living soul, possesses, nor are they exclusively confined to man, since all living creatures upon the earth have them to a greater or lesser degree. 'For sense and knowledge unto all are given according to their species under heaven.' That any should be found so credulous and irrational as to believe in the possibility of matter begetting immateriality, and mortality immortality, is truly amazing; but if it be said the body only begets its like, into which the immortal soul enters at some indefinite period between conception and birth, then I ask, By what authority do you make such an assertion? the logical inference of which is, that a woman brings forth that which she did not conceive; unless every child is the result of two separate and distinct conceptions, the one natural, the other spiritual; and in that case it follows that, *that* is born of woman which was not begotten of man. How, then, can he be said to be *its* father? Other reasons might be given to prove the folly of the popular error; but, why need we tarry here? seeing that we have the positive declaration of the Lord himself upon the subject, saying: 'That which is born of the flesh, is flesh.'—John iii. 6.

The natural condition of man after his fall in no wise differed from his primeval state; to say to the contrary is not only to speak without the authority of the Scriptures, but contrary to them, and, moreover, is as absurd as it would be to say that the nature of the child was different from the nature of the man. Therefore be it understood that whatever is therein written of the nature of man is applicable to all generations, past, present, and future, and that he has no soul distinct or separate from his body. 'The life' (in Heb. the soul) 'is in the blood,' saith the Scriptures (Lev. xvii. 11), and its source the breath in the nostrils. It is written, 'Thou takest away their breath; they die, and return to their dust.'—Ps. cvi. 29. Again, 'His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.'—Ps. cxlvi. 4. 'The dead know not anything; also their love, and their hatred, and their envy is now perished.'—Ecc. ix. 5, 6. 'They are extinct, they are quenched as tow.'—Isa. xliii. 17. 'It is appointed unto men once to die'—and what then—purgatory? No!—'but after this the judgment.'—Heb. ix. 27. So that to the twofold question of the psalmist: 'What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?' (Ps. lxxxix. 48,) we answer in the

words of Job: 'Man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.'—Job xiv. 10-12. We conclude, then, that man's primeval condition, naturally, was but dust, and his life even a vapour, and this we do without the fear or even the possibility of Scriptural contradiction.

Having now considered the creation of man, and his condition naturally, let us look briefly at his position in its legal aspect. 'And the Lord God planted a garden eastward in Eden, and there He put the man whom he had formed.'—Gen. ii. 8. So that the garden of Eden was not the place wherein man was made; for he was formed first, and the garden planted after, and his prior occupation was to till the ground from which he was taken—this we learn from Gen. ii. 5, and also from the fact of his having to return to that employment after he had sinned. As a living soul, he required nourishment to sustain his natural powers, and the herb of the field was his food, the same that was given to all other creatures that moved on the earth (Gen. i. 29, 30), and to the

same food he had to return when driven out of the garden' (Gen. iii. 18, 19); so, then, man possessed nothing, and was heir to nothing by natural right, but it pleased God to raise him from his low estate, and to put him into the garden of the Lord's own planting, as it is written, 'And the Lord God took the man and put him into the garden of Eden to dress it and keep it.'—Gen. ii. 15.

'Therein he found the sweetest, choicest flowers,
That please the senses and adorn the bowers;
There shrubs and trees in rich luxuriance grew,
Whose fruits were pleasant, and nutritious too.
Close by the river, in the midst was seen
The tree of life, whose leaves were ever green;
Its stately branches formed a kind retreat,
A shelter from the sun's too fervent heat.
Medicinal and ambrosial its food,
Communicating health and every good;
This man enjoyed while he obedient stood.
Distant—not far, behold the famous tree
Of knowledge grew; tree of Man's destiny.
To ope the eyes to know both good and ill,
The tree expressive of Jehovah's will;
Thus man was happy in his Eden home,
But 'twas not good for him to be alone.
So God, in strict accordance with His plan,
A lovely help-meet made for the first man;
Deep sleep on Adam fell, then from his side
A rib God took to form the charming bride.
Moulded by power divine, Jehovah's hand
Produced this fairest form and bid her stand
Before her husband's face. Ravished with love,
He gazed upon this gift of heaven above,

Nor need he by his Maker once be told
That she was of himself; in her behold
His very substance—his own flesh and blood;
His spouse, his partner now before him stood,
And though to him unknown, himself the figure was
Of Him that was to come, and by His sacrifice
Raise up His Church to endless life in heaven,
A type of this was Eve to Adam given.
In childlike innocence, there stood the twain:
Though both were naked, both were free from shame;
Thus man was blessed 'bove all beneath the sky,
God made them fruitful—bade them multiply.'

Now it pleased the Almighty, who had made man in the image of God incarnate, and given him life by breath in his nostrils, to give him authority, not only to replenish the earth and subdue it, but also to have the dominion over all the living souls which moved thereon (Gen. i. 26-28), and this legal authority to rule has never been taken away, but was continued after his disobedience, and, moreover, it was confirmed to Noah and his sons after the Flood, as it is written: 'And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered'—Gen. ix. 12. David, after meditating

with wonder, love and praise on this manifestation of the sovereign goodness of Almighty God in conferring such glory and honour upon a being so mean as man, with holy admiration exclaimed: 'When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou has put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is Thy name in all the earth!'—Ps. viii. 3 to end. Upon Adam was also conferred the legal right, not only to be in the garden of Eden, but to eat plenteously of the fruit of all the trees therein, save one, but that one was strictly forbidden upon pain of death; as it is written: 'And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.'—Gen. ii. 16, 17. Thus the Lord made known to

Adam, that although to him was given the dominion over all other creatures, yet he himself must be subject to Him who created all. Remember, the commandment was not spiritual, but carnal (like the ceremonial law given by Moses, to which strict obedience might be given without faith or spiritual knowledge in the observer of its rites and ceremonies). 'Thou shalt not eat,' ran the commandment; therefore, while Adam abstained from the actual eating (irrespective of what his desire might have been), he was, as touching that law, blameless.

The primeval condition of man morally considered will conclude this part of our subject.

And here again let us cast aside as worthless chaff all the vain imaginations, idle dreams, and cunningly devised fables, which have no Scriptural authority, but have sprung from the proud and deceitful heart of man, and have been implicitly believed in for generations (without inquiry or investigation), because pleasing to the carnal mind, and agreeable to the slothful spirit, who find it so easy to go with the stream of public opinion, and have neither the courage nor perseverance to go against it, but keep within the prescribed limits of what is generally considered to be orthodoxy, and as an excuse for their slothfulness say, 'There

is a lion without: I shall be slain in the streets.'—Prov. xxii. 13. Yet, 'The sluggard is wiser in his own conceit than seven men that can render a reason.'—Prov. xxvi. 16. But let us, as lovers of truth, observe the exhortation of John, who says: 'Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.'—1 John iv. 1. We shall thereby follow the good example of the Jews in Beræa, of whom it is recorded: 'They were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so.'—Acts xvii. 11. Such indeed is the only right course to adopt, to avoid the many perplexities which accompany those who, while they profess to believe the Scriptures, yet for the sake of ease and reputation, accept and teach for sound doctrine the vain traditions of men; as it is written: 'The way of a slothful man is as an hedge of thorns, but the way of the righteous is made plain' (marg. Heb. 'is raised up as a causeway,' *i.e.* a path paved with stones), in which the way-faring men, though fools, cannot err. That we may the more surely know, and the better understand, what the Scriptures really do teach concerning the primeval condition of man morally, we will first consider what they do

not declare. They do not say anything in support of the threefold error that man was made holy, spiritual, and immortal, which error is so generally advanced and insisted on by the teachers of theology throughout Christendom, and held as an article of faith by all sects and denominations of professors. Firstly, that man was made holy, 'even after the likeness of God in holiness.' Now, to show at once the absurdity of such an idea, we need only look at the positive declaration of the Lord Jesus Himself: 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.'—Matt. vii. 18. 'Wherefore' (he says), 'by their fruits ye shall know them' (verse 20): again, 'The tree is known by his fruit.'—Matt. xii. 33. But if you say, Adam was made holy—because it is written: 'And God saw every thing that He had made, and behold, it was very good.'—(Gen. i. 31), I reply that that was from the Maker's point of view: 'His work is perfect, for all His ways are judgment' (Deut. xxxii. 4); it does not say that they—the creatures—were very good, but, *it*—the work—was; for all were made in accordance with the infinite wisdom, determinate counsel and foreknowledge of God; and remember that the serpent, who 'was more subtil than any beast of the field,' and who tempted Eve, was included

in the *everything* which God had made, and which work He saw to be very good. Therefore, the words, 'Behold, it was very good,' give no authority for saying that man was made holy, and there are no words in the Bible that do. If you say to the contrary, give the Scripture which contains them. Again, man was not made spiritual. There is nothing, as a simple matter of fact, in the word of God to warrant the belief that he was; but, on the contrary, there is a positive declaration that he was not, for it is written: 'Howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual.'—1 Cor. xv. 46. Thirdly, man was not made immortal, and there is but one sentence in the whole book to warrant the assertion that he was. Ponder the words well, ye that so often speak of the never-dying soul of man. You will find them recorded in Genesis iii. 4; they are as follows: 'And the serpent said unto the woman, Ye shall not surely die;' besides this, there is no authority for the much-cherished, oft-repeated lie, and the serpent advanced it in direct contradiction to the solemn declaration of the Almighty, who spake, saying: 'In the day thou eatest thereof thou shalt surely die' (Gen. ii. 17); or, as the marginal Hebrew renders it, 'dying thou shalt die,' not die partly, but wholly. A human soul without,

or apart from, a material body, is a nonentity, and no Scripture can be quoted in support of such a baseless idea. This assertion is either true or false; if true, reject it not—and if a lie, produce the Scripture that proves it to be so. But this you cannot do, for the simple reason that there is no such thing in existence. Man is flesh—and nothing more. As it is written: 'That which is born of the flesh, is flesh.'—John iii. 6. Again: 'The voice said, Cry, and he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the spirit (or breath) of the Lord bloweth upon it; surely the people is grass: the grass withereth, the flower fadeth, but the word of our God shall stand for ever.'—Isaiah xl. 6-8. Job fully comprehended this truth when he said, 'Man that is born of a woman is of few days, and full of trouble; he cometh forth like a flower, and is cut down; he fleeth also, as a shadow, and continueth not.'—Job xiv. 1, 2. The grave is 'the house appointed for all living' (Job xxx. 23), and it is indeed the house of detention for all responsible sinners, where they remain in the custody of death, in unconscious sleep, until the trumpet sound shall call them up to judgment; as it is written: 'And many of them that sleep in the

dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' —Dan. xii. 2. 'Because He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.'—Acts xvii. 31. 'For the Son of man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works.'—Matt. xvi. 27. John saw this in the Revelation, and said: 'The sea gave up the dead which were in it, and death and hell (*i.e.*, the grave) delivered up the dead which were in them, and they were judged, every man according to their works.'—Rev. xx. 13. We conclude, then, that according to the Holy Scriptures no sinner suffers either actual misery or unquiet suspense from the day of his arrest by death until he shall awake at the last day (though thousands of years may intervene between the two events, the one will appear immediately to follow the other), when all who have been held responsible for their actions here 'must appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.'—2 Cor. v. 10. So the judgment will come before the reward, as every

sense of justice demands that it should do. But if you ask, was that the case with the rich man spoken of in the Gospel by Luke? I answer, that was a parable given expressly to teach that when the word of God does not convince a man, nothing else will; as it is written: 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'—Luke xvi. 31. But if you insist upon looking at the parable literally, it does not prove even then that the rich man had a soul apart from the body, but rather the contrary, for it was the man, the material body, that was clothed in purple and fine linen, that fared sumptuously every day, which died, and was also buried before he lifted up his eyes in torment, and cried for material water to cool his material tongue. But if anything were needed to show that the parables of our Lord are not to be taken literally, the proof is supplied by the Lord himself; for to the question of the disciples, why he spake to the multitude in parables, he answered, saying: 'Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, therefore speak I to them in parables, because they, seeing, see not, and hearing, they hear not, neither do they understand.'—Matt. xiii. 11-13. 'Thou shalt surely die' was the threatened punish-

ment for disobedience, and as there was neither promise nor provision made to save man from the mortal consequences of that sin, death hath reigned from Adam until now; as it is written: 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that (or in whom) all have sinned.'—Rom. v. 12. And as all men surely die the first death for the offence of their father Adam, so as surely shall all actual sinners die the second death for their own offences after their resurrection from the grave, unless they are now redeemed by the precious blood of the spotless Lamb of God, who His own self (said Peter to the elect strangers) 'bare our sins in His own body on the tree,' (1 Pet. ii. 24), and thereby made His soul an offering for sin.—Isa. liii. 10. 'For by one offering He hath perfected for ever them that are sanctified.' —Heb. x. 14. Behold, it was not a partial offering which He made, but a complete, a perfect sacrifice; for *all* of Him that was begotten of His Father God, and that was born of the Virgin, did hang on the cross and was laid in the tomb, surely and altogether dead, until raised up from that state on the third day by the Almighty power of God to sit down at His right hand in glory for evermore; but to say, as some affirm, that Christ the Son

of God had a soul or spirit, which at His death descended into hell torments, and there remained while His body was in the grave, is to me truly shocking, and only shows to what an excess error can lead the carnal mind, and to what lengths of absurdity men will go to bolster up a false notion. '*It is finished*,' said the dying Saviour, the only begotten of the Father, and bowed His head and gave up the Ghost (*i.e.*, breath or spirit).—John xix. 30. It is said in the sixth article of the Church of England—and the other Reformed Churches assent thereto—'that whatsoever is not read in the Holy Scriptures, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith;' therefore, let no man blame or contemn me for believing that there is no place for sinners between death and the resurrection except the grave, and no part of man but what is laid therein. All contrary persuasions are but the dreams of men, who fondly cling to the lie of the serpent, believing that come what may, there is still something in them that shall not surely die; but oh! how vain, how presumptuous, to hold this doctrine of devils, in direct opposition to the words of the Most High God, thereby making Him a liar, since He hath so plainly declared that He made man of the dust of the ground, that if

he disobeyed the command he should surely die, and afterwards confirmed both the fact and the threat, saying: 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.'—Gen. iii. 19. These words, so positive in their utterance, so unmistakable to the unprejudiced mind, were clearly understood and believed in by Adam. He was never deceived in the matter by the 'father of lies,' though Eve was; as it is written: 'Adam was not deceived, but the woman being deceived was in the transgression.'—1 Tim. ii. 14. Adam in his primeval state was in a somewhat similar position as were the six-score thousand persons in Nineveh in the days of Jonah, of which multitude God said: 'They cannot discern between their right hand and their left hand' (Jonah iv. 2); for until man had eaten of the forbidden tree, he neither knew good nor evil from a moral point of view. That tree, remember, was not, as some would have it, the tree of knowledge, and of good and evil, but it was simply 'the tree *of the knowledge* of good and evil.' It was the appointed means by which the holy law of God (commonly called the moral law) was first made known to man's conscience; Adam, therefore, was not subject to it until he had eaten of the

fatal though enlightening fruit, and thereby placed himself under the power and condemnation of that spiritual law. The act of eating the forbidden fruit did not change his nature—no Scripture says it did, or that his nature was ever changed in any way, or in the least degree; neither do we read that his image was marred thereby: it simply opened his eyes to his true condition. He was as naked before he ate as he was after, but he felt it not, for we read in Gen. ii. 25: 'And they were both naked, the man and his wife, and were not ashamed;' but after they had eaten of the tree, 'The eyes of them both were opened, and they knew that they were naked.'—Gen. iii. 7. Furthermore, in answer to the Lord's question, 'Where art thou?' Adam said, 'I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?'—Gen. iii. 9-11. Had this knowledge of the spiritual law of God been known to them from the beginning, they would have been sinners *before* they had eaten of the tree; as it is written: 'For until the law sin was in the world: but sin is not imputed when there is no law.'—Rom. v. 13. This cannot mean until the letter of the law was

given on tables of stone to Moses on Mount Sinai, else all the generations of men from Adam to Moses were free from sin; for it distinctly says that 'sin is not imputed when there is no law;' 'nevertheless,' says Paul, 'death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.'—Rom. v. 14. Eve must have lusted after the fruit, or she would not have eaten thereof; yet the sin of covetousness was not imputed to her on that account, because the law 'thou shalt not covet' was not then given. 'Thou shalt not eat' ran the commandment, and while they stopped short of that act, they were, as touching the law, guiltless. 'For sin is the transgression of the law.'—1 John iii. 4. Again, 'Where no law is, there is no transgression.'—Rom. iv. 15. Why, then, was the spiritual law of God given to man immediately after he broke the carnal commandment? It is written: 'The law entered, that the offence might abound.'—Rom. v. 20. 'What shall we say then? Is the law sin? God forbid' (exclaimed Paul); 'nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.'—Rom. vii. 7. The last Adam said, 'The Prince of this world cometh, and hath nothing in me.'—

John xiv. 30. But it was not so with the first Adam, for when the tempter came to Eve, he found in her a natural inclination to believe a lie from him, rather than the truth from God, and such was the vanity of her mind, that she, without waiting to consult her husband, and thinking herself very wise, took that which seemed so desirable, and which, though forbidden, would apparently have such grand, such beneficial results. 'And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat' (Gen. iii. 6), thereby seeking to gratify 'the lust of the flesh, and the lust of the eyes, and the pride of life,' which 'is not of the Father, but of the world.' —1 John ii. 16. What a striking illustration is here given of the truth of the Scripture which saith: 'Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.'—Jas. i. 14, 15.

'Then when her husband saw what she had done,
His bowels yearned o'er her, the fallen one;
And though his duty was t' obey the law,
And from the tempter's subtle snare withdraw
At once; yet Eve was on his heart, his bride,
And naught from her his thoughts could turn aside.
On her his soul was fixed, with love so great,
That rather than from her he'd separate

He'd break the law, so took the fruit and ate,
And plunged himself in the same sinful state.
Nor law, nor curse, were of sufficient might
To sunder him from Eve, his soul's delight;
For though she sinned and was deserving blame,
Her fall but tended to increase love's flame;
He chose his lovely helpmeet, more than all
To cling to her, whatever might befall;
So on the Lord's command he also trod,
And served the creature rather than his God.'

'And the woman . . . . gave also unto her husband with her; and he did eat.'—Gen. iii. 6. By so doing, Adam, who was not deceived by the serpent reluctantly, did that which he knew to be wrong. As it is written: 'The creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope.'—Rom. viii. 20. 'If then he did that which he would not, he consented unto the law that it was good.'—Rom. vii. 16. Man from the beginning was an ungrateful creature. We read of no songs of praise from him in the garden of Eden, no words of prayer, no whisper of thanks ever escaping his lips, even when the Lord made a helpmeet for him, and presented her unto him; instead of blessing the Lord for the care and goodness so manifested, and calling upon Eve, saying: 'O magnify the Lord with me, and let us exalt His name together,' he did nothing of the sort. Oh no; but rather as a

philosopher of the modern rationalistic school, he coolly drew his conclusions from immediate cause and effect, and said, 'This is now bone of my bone, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'—Gen. ii. 23. Yet this is the man whom modern prophets (called divines) declare to have been made holy and spiritual, enjoying in his primeval state sweet communion and fellowship with God his Maker, and, moreover, being perfect in wisdom and knowledge. Now, if they told such things as dreams, they might be tolerated, but when they speak of them as the word of the only true God, it is a shame unto them, and it is right that they should be called upon to *prove* or *retract.* Surely it is not asking too much of those who constantly affirm a thing, to prove its truth, and not to shelter themselves behind the contemptible subterfuge, that it must be true, because good and great men have believed it. Their belief is no excuse for your sloth and vain credulity. A lie is a lie, notwithstanding the number and character of its adherents, while truth is none the less true because rejected by the multitude. Those who fatten on the prejudice and superstition of the ignorant hate the truth; they love darkness rather than light, because their deeds are evil, and also because they

find that the propagation of error is as profitable to them as the making of shrines, for the goddess Diana, was to the silversmiths of Ephesus, whom (Demetrius declared) all Asia and the world worshipped.—Acts xix. 24-27. But there are many good men who have a zeal of God, but not according to knowledge, for they, not understanding how the positive existence of evil can harmonize with the wisdom and goodness of the Almighty, nor man's responsibility with the determinate counsel and foreknowledge of God, foolishly go about seeking to exonerate God by saying that everything was very good when first made, that man, yea, and the Devil also, were at first both holy and happy, but did not choose to remain so; they therefore set God at defiance, and, contrary to His will, changed their natures, and thereby marred His perfect work and frustrated His benevolent intentions, and so compelled Him in self-defence to make reprisals. Away with all such contemptible excuses, such miserable apologies!—the Lord needs them not. Speak His word faithfully and leave the consequences to Him, 'that He may be justified in His sayings and overcome when He is judged.'—Rom. iii. 4. Hear what the Lord Himself says, and stand in awe of Him: 'I am God, and there is none like Me; declaring the

end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.'—Isaiah xlvi. 9, 10. Again: 'I formed the light and create darkness, I make peace and create evil. I, the Lord, do all these things.'—Isaiah lv. 7. 'Out of Him came forth the corner, out of Him the nail, out of Him the battle-bow, out of Him every oppressor together.'—Zech. x. 4. 'The Lord hath made all things for Himself, yea, even the wicked for the day of evil.'—Prov. xvi. 4. Men rebel against this, and call it a hard saying, and yet they themselves would consider the person either mad or exceedingly foolish who would call in question their right to breed fish and fowl, sheep and cattle, simply for their own (the breeders') profit or amusement. They thus claim for themselves the very right which they arrogantly deny to the great Creator of all, Who alone has the absolute right, infinite wisdom, and almighty power to create what He pleases, and to preserve or destroy His own handiwork when, where, and how it seemeth Him good. 'And He doeth according to His will in the army of Heaven and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest thou?'—Dan. iv. 35. May the Lord in mercy give us more

meekness of heart, more simple faith in His word, that we may trust where we cannot trace; resting assured that He will shortly come 'to judge the world with righteousness, and the people with equity.'—Psa. xcviii. 9. In the meantime let us join our praises with the glorious company of Heaven, saying: 'Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things and for Thy pleasure they are and were created.'—Rev. iv. 11.

Adam, according to the Scriptures, was made 'a natural body,' nothing more (1 Cor. xv. 44, 45), therefore it was simply an impossibility for him to know anything of God spiritually, or to commune with him in any way or in the least degree; as it is written: 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.'—1 Cor. ii. 14. Adam and Eve knew God as their maker and ruler, but their actions proved that they did not honour him even as such; therefore to them may be justly applied the Scripture which saith: 'When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became

fools . . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever, Amen.' —Rom. i. 21, 22, 25.

'And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.' The foregoing is the only true and faithful account (because it is the Lord's) of man's primeval condition, the cause of his fall and its direful effects. 'Add thou not unto His words, lest He reprove thee and thou be found a liar.'—Prov. xxx. 6.

None can escape the mortal effects of Adam's transgression, for in him all sinned and in him all died. No offering has been accepted for that sin, therefore no atonement made in respect thereto for any man; so all alike suffer in consequence while they live, and at length return to dust; as it is written; 'All things come alike to all: there is one event to the righteous, and to the wicked; to

the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.'—Ecc. ix. 2, 3.

NOTE.

Before concluding this part of my subject, I think it well to say a few words respecting 'the serpent' who tempted Eve. It is generally believed that the Devil had a pre-existence to his appearance in this world, that previous to the creation he was an archangel in the Heaven of heavens (the palace and throne of God), that becoming exceedingly proud, he at length rose in open revolt against the majesty of Almighty God (inducing a large number of other holy angels to join him in the great rebellion), but was overcome, cast out, and hurled into the lake of fire. All such wild imaginations and baseless dreams, such old wives' fables, are alike contrary to Scripture and reason. All we find in the word of God concerning the origin of

this mysterious personification of evil is that he was one of the creatures which God made in the beginning (Gen. iii. 1); also, that he has been a perpetual sinner in this world since his creation (I John iii. 8), and that he will be utterly destroyed at the end of time.—Rom. xvi. 20; Heb. ii. 14; Rev. xx. 10-14.

The Lord Jesus, speaking of him, says: 'He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.'—John vii. 44. But what Scriptures do men produce in proof of their vain notion that Satan was cast out of Heaven? One is Isa. xiv. 12: 'How art thou fallen from Heaven, oh Lucifer, son of the morning.' But that referred to the King of Babylon, of his overthrow by the Medes and Persians, as the context plainly shows. Another is Luke x. 18: 'I beheld Satan as lightning fall from Heaven.' But those words have no reference whatever to the Heaven of heavens, but to the height of power from which he was hurled through the preaching of the Gospel, and the Lord applied the same figure of speech to the glory and power of Capernaum (verse 15), saying, 'And thou, Capernaum, which art exalted to Heaven, shalt be thrust down to Hell, *i.e.*, from the

greatest exaltation to the greatest abasement. Another is Rev. xii. 7-9: 'And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.' But to the discomfiture of the dreamers, this is not a narration of what has been, but a prophecy of what shall be (Rev. i. 1), and doubtless has reference to some fiery trial which the visible Church of Christ must shortly pass through. But there is yet another Scripture which is adduced to support the strange dogma. It is found in Jude, verse 6: 'And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness, unto the judgment of the great day.'

Now, I ask in all sincerity, what is there in the said passage to warrant the afore-mentioned dogma? Not the least idea is therein presented to the mind of who those angels were, or what their first estate was; and it certainly does not imply, that they were driven or thrust out therefrom, but rather, that they were dissatisfied with it, and that

they voluntarily and rebelliously left the habitation in which God had placed them, and in consequence of their sin are reserved without hope or possibility of escape, as surely as if bound with unbreakable, imperishable chains, unto the judgment of the great day. Moreover, this agrees with what the Scripture says of that embodiment of evil called 'the serpent,' the father and representative of the wicked; we learn therefrom that he was made a beast of the field; that he was more subtil than any other; that he left the field, his own habitation, and trespassed in the garden of Eden, in open rebellion against his Maker; tempted Eve to sin (making God a liar), and so beguiled her that she believed his lies, and transgressed accordingly. For which he was cursed above all other creatures, and threatened with ultimate destruction by the seed of the woman whom he had deceived; as it is written: 'I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel.'—Gen. iii. 15. All his seed or angels sinning in him, as all mankind sinned in Adam.

PART II.

MAN'S PRESENT CONDITION.

'The last Adam was made a quickening Spirit,' and was 'the Lord from heaven.'—1 COR. xv. 45, 47.

'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'—1 TIM. i. 15.

WE have now shown what was the primeval condition of man; how he became subject to vanity and to certain death; and furthermore, how he was made amenable to the spiritual law of God in eating of the forbidden tree, which imparted to him the knowledge of moral good and evil, and left him naked and helplessly exposed to 'the wrath of God which cometh upon the children of disobedience.' Is there, then, no redemption of the soul from death and the grave? Is there no life and immortality for any of the sons and daughters of Adam? Oh yes! indeed and in truth there is; for the glorious and merciful All-wise and powerful triune Jehovah who said, 'Let us

make man in our image, after our likeness,' had already prepared a way whereby 'He might be just and the justifier of him which believeth in Jesus' (Rom. iii. 26), who is the 'Lamb slain from the foundation of the world' (Rev. xiii. 8; 1 Pet. i. 19, 20), by virtue of whom Adam and all his race received a respite from the immediate fatal consequences of his transgression. And therefore to Him, even Christ Jesus, are they indebted for their 'creation, preservation, and all the blessings of this life;' while those for the remission of whose sins His blood was shed obtained eternal redemption thereby. 'This,' saith Paul, 'is a faithful saying and worthy of all acceptation; for therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.'—1 Tim. iv. 9, 10. 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'—John iii. 16. 'For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord' (Rom. v. 19-21), in whose book of life all the names of His chosen people

were written from the foundation of the world; not one has been added thereto, or erased therefrom, since Adam was created, nor will there be to the end of time.—See Rev. xvii. 8. 'The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity.'—2 Tim. ii. 19. Of them it is written: 'This people have I formed for Myself; they shall show forth My praise.'—Isa. xliii. 21. Again: 'Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end.'—Isa. xlv. 17. And again: 'In the Lord shall all the seed of Israel be justified and shall glory.'—Verse 25. His love to them from the cradle to the grave is always the same, to one and all alike, unmerited, unchangeable, and free. Paul declares this truth to the saints at Ephesus, saying: 'You hath He quickened who were dead in trespasses and sins . . . and were by nature the children of wrath, even as others.' Again: 'But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved).'—Eph. ii. 1, 3, 4, 5. To all and each vessel of mercy are the words addressed: 'I have loved thee with

an everlasting love; therefore with lovingkindness have I drawn thee.'—Jer. xxxi. 3. 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.'—1 John iv. 10. So then our love to God is not the cause, but the effect, of His love to us; for, saith the Scripture, 'We love Him because He first loved us.'—1 John iv. 19. Christ is 'the author and the finisher of our faith' (Heb. xii. 2); 'The Lord our righteousness.'—Jer. xxiii. 6. 'Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.'—1 Cor. i. 30, 31. 'Work out your own salvation,' saith Paul, 'with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure.'—Phil. ii. 12, 13. 'Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us.'—Isa. xxvi. 12. 'And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and

whom He justified, them He also glorified.'—Rom. viii. 28-30. Oh, how acceptable, how comforting is this glorious Gospel of the grace of God to those who are led by the Holy Spirit to feel the plague of their own heart, and to realise the truth of the words spoken by the prophet, saying, 'We are all as an unclean thing, and all our righteousnesses are as filthy rags' (Isa. lxiv. 6), and whose painful experience is like that of Paul when he said: 'In me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do' (Rom. vii. 18, 19); and whose prayer, even in their good works, is that of the publican who smote upon his breast, saying, 'God be merciful to me a sinner!' (Luke xviii. 13), and, when they have done all things which are commanded them, say, 'We are unprofitable servants; we have done that which was our duty to do.'—Luke xvii. 10. To all who thus feel their need of a Saviour, Christ is indeed precious, and His Gospel 'good tidings of great joy,' since our salvation depends not upon our faith, but upon His faithfulness, as it is written, 'If we believe not, yet He abideth faithful: He cannot deny Himself.'—2 Tim. ii. 13. Jeremiah felt this when he exclaimed,

'It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning; great is thy faithfulness' (Lam. iii. 22, 23); and David also when he sang, 'He hath not dealt with us after our sins, nor rewarded us according to our iniquities; for as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For he knoweth our frame; he remembereth that we are dust.'—Psalm ciii. 10-14. This is our consolation in the midst of our weakness, sinfulness, and infirmities. But while we know that we are justified by faith, and not by works, yet are we, like James, mindful to show our faith by our works (chap. ii. 18), and thus obey the exhortation of the Lord, which says: 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'—Matt. v. 16. Meanwhile we glory only in Him 'who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appear-

ing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel' (2 Tim. i. 9, 10), blessings not known to Moses and the prophets, it being the exclusive glory of the Son of God, the Lord of life and glory, to bring life and immortality to light. But now we live 'in hope of eternal life, which God, that cannot lie, promised before the world began.' — Titus i. 2. The promise was made to Christ in the everlasting covenant, ordered in all things and sure, 'for this,' says David, 'is all my salvation and all my desire' (2 Sam. xxiii. 5); and, oh infinite mercy! boundless grace! amazing condescension! as though the promise of the God of truth was insufficient, He voluntarily took oath in confirmation thereof, for so it is written, 'Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order

of Melchisedec' (Heb. vi. 17-20). Many more exceeding great and precious promises are recorded in the Holy Scriptures, for the comfort and encouragement of the elect of God while they are passing through 'the much tribulation'—pressing forward to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, wherein they do greatly rejoice, though now for a season—if need be—they are in heaviness through manifold temptation.—1 Peter i. 4-6. This is the Gospel of our Lord Jesus Christ, a Gospel alone worthy of the God of love and wisdom to give, 'and of the poor and the halt and the lame and the blind' to receive. And for all who feel themselves to be such, whether they be Jew or Gentile, male or female, bond or free, is the royal feast prepared in Mount Zion by the Lord of Host, 'a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.'—Isa. xxv. 6. And this is the royal proclamation of the King of Kings, to each and all whom it may concern, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.'

—Isa. lv. 1. 'And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely.'—Rev. xxii. 17. Then

'Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity joined with power;
He is able.
He is willing; doubt no more.

'Ho, ye needy, come and welcome;
God's free bounty glorify:
True belief and true repentance,
Every grace that brings us nigh;
Without money,
Come to Jesus Christ and buy.

'Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him;
This He gives you,
'Tis His spirit's rising beam.

'Lo! th' incarnate God ascended
Pleads the merits of His blood;
Venture on Him, venture wholly,
Let no other trust intrude;
None but Jesus
Can do helpless sinners good.'

Unto you is the word of the Lord addressed, saying: 'Wherefore do ye spend money for that

which is not bread, and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.'—Isa. lv. 2. Do you feel your sins to be of double dye? 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'—Isa. i. 18. Are you weary of their intolerable burden and of your own efforts to remove them? Jesus invites you unto Him, saying: 'Come unto Me all ye that labour and are heavy laden, and I will give you rest.'—Matt. xi. 28. Are you in heaviness of spirit because of your weakness and manifold infirmities? For your encouragement it is written: 'We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.'—Heb. iv. 15. Is your good evil spoken of, and are you persecuted in consequence? Christ says: 'Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so perse-

cuted they the prophets which were before you.' —Matt. v. 10-12. Are you much afflicted in mind, body, or estate? Be not discouraged thereat, but remember 'the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord'—deeming it unnecessary—'nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.'—Heb. xii. 5, 6. Tribulation is the common lot of the Lord's people here. 'In the world'—says Jesus—'ye shall have tribulation: but be of good cheer; I have overcome the world.' —John xvi. 33. And remember ye who are afflicted with 'wave upon wave,' that when John saw the great multitude which no man could number, of all nations and kindreds and people and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands, it was said concerning them: 'These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.'—Rev. vii. 14. This is the rule without an exception, that 'we must, through much tribulation, enter into the Kingdom of God.' —Acts xiv. 22. 'But, if ye be without chastisement, whereof all are partakers, then are ye

bastards, and not sons.'—Heb. xii. 8. Are you in continual fear of death, and think that because you are thus fearful you therefore cannot be of the Lord's redeemed children? For your encouragement it is recorded that Jesus came to destroy death, 'and deliver them who through fear of death were all their lifetime subject to bondage.'—Heb. ii. 15. Are you walking in darkness—that is felt—and are you for many days without experiencing the soul-invigorating and comforting beams of the Sun of Righteousness which you long for so much? It is written: 'Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.'—Isa. l. 10. The ungodly have no such diversity of inward feeling, and 'Because they have no changes, therefore they fear not God.'—Psa. lv. 19. Then let us give praises unto the Lord our God, who hath made us to differ, and hath—even now in the midst of our spiritual warfare—'made us more than conquerors through Him that loved us,' and hath placed our life beyond the reach of harm from either self, sin, or Satan, for 'your life is hid with Christ in God.'—Col. iii. 3. And we 'being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth

and abideth for ever.'—1 Pet. i. 23. And when God shall have ransomed our bodies from the power of the grave, and redeemed them from death (see Hosea xiii. 14), then it will be made manifest to all that the sons of God by birth in the regeneration, are sons by adoption also in the resurrection (see Luke xx. 36). For this purpose Christ came into the world 'to redeem them that were under the law, that we might receive the adoption of sons: and because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.'—Gal. iv. 5, 6. We read also of the 'cloud of witnesses,' 'the elect angels,' and of 'the spirits of just men made perfect;' but these, remember, when in the flesh, were not of the flesh, but of the Spirit; they were not of the first, but of the second birth; not in 'the first Adam,' but in 'the last Adam;' they are the new creation in Christ Jesus, 'which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'—John i. 13. They are 'the inward man, whose delight is in the law of God' (see Rom. vii. 22); 'The new man which after God is created in righteousness and true holiness.'—Eph. iv. 24. They are they of whom John declares, saying: 'Whosoever is born of God, doth not commit sin; for His seed remaineth in him, and he cannot sin,

because he is born of God.'—1 John iii. 9. They are of the spirit that striveth against the flesh with its affections and lusts, and which enables the believer 'to put off the old man with his deeds.'—Col. iii. 9. And when the new creation is released from the body of sin and death, it immediately ascends to, and forms part of, the angelic hosts around the throne of God, who worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, 'Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created.'—Rev. iv. 10, 11.; see also chap. v. 8 to the end. 'Take heed' (says Jesus) 'that ye despise not one of those little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.' —Matth. xviii. 10. And it was one of these 'elect angels,' yea, even one of 'these little ones,' 'gone before,' that had the honour to make known to the Church the wonderful things recorded in the book of the Revelation, and of whose nature and standing John at the time was ignorant, for he says: 'I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them

which keep the sayings of this book. Worship God.'—Rev. xxii. 8, 9. Thus we also shall live in Him in glory when our bodies sleep in the dust, for 'though our outward man perish, yet the inward man is renewed day by day.'—2 Cor. iv. 16. The inspired penman is very clear on this point, and declares positively, saying, 'For to me to live is Christ, and to die is gain.' 'I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.'—Phil. i. 21-23. Again, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.' 'We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.'—2 Cor. v. 1, 8. But the absence will not be for long. 'For yet a little while, and He that shall come, will come, and will not tarry.'—Heb. x. 37. 'Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.' —Phil. iii. 21. 'And as in Adam all die, even so in Christ shall all be made alive.'—1 Cor. xv. 22. These words, remember, do not apply to all men indiscriminately, but to those only to whom they are addressed, viz., 'To the Church of God which is

at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.'—1 Cor. i. 2. The same truth was preached by John, saying, 'He is the propitiation for our sins, and not for ours' (the Jews) 'only, but also for the sins of the whole world.'—1 John ii. 2. (That is of Jews and Gentiles alike.) This was a very difficult and humiliating lesson for the Jews to learn, who had always looked down upon the Gentiles rather as dogs than as fellow-heirs of the promise made to Abraham and to his seed. Peter needed a thrice-repeated vision to overcome his prejudice, and to convince him of the blessed truth, that the Gentiles who believed in Jesus were also children of Abraham; but when the Apostle's eyes were at length opened, 'then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth Him, and worketh righteousness, is accepted with Him.'—Acts. x. 34, 35. And Paul, writing to 'the saints at Ephesus and to the faithful in Christ Jesus, saith, He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, ... and came and preached peace to you that were afar off, and to them that were nigh. For through Him we both

have access by one Spirit unto the Father.'—Eph. ii. 14, 17, 18. And to the saints in Galatia he wrote, saying, 'Ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'—Gal. iii. 28, 29. Now, as these all die in the first Adam, even so in Christ, 'the last Adam,' shall they al be made alive. Remember, Christ Himself did not die in Adam, for He was not begotten by man, but by the Holy Ghost in the womb of a virgin; so that the conception was miraculous and immaculate. 'And the angel said unto Mary, Therefore also that holy thing which shall be born of thee shall be called the Son of God.'—Luke i. 35. And thus the Scripture was fulfilled that saith, 'Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.'—Isa. vii. 14. 'The first man is of the earth, earthy: the second man is the Lord from heaven' (1 Cor. xv. 47), though He adopted, and delighted in, the title of the Son of Man. His wonderful advent was foretold in the garden of Eden, when the Lord God cursed the serpent. The Lord said, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'—Gen. iii. 15. And 'When the fulness of the time was come, God sent forth

His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.'—Gal. iv. 4, 5. Again, 'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the Devil.'—Heb. ii. 14. His conception, then, was both premeditated and voluntary on His own part, which could not be said of any of the sons of men. Moreover, His life was His own by divine right—not forfeited by the sin of Adam, nor defiled by His own; for He sinned not, either in thought, word, or deed, from His cradle to His cross. Therefore, in Him the law saw no fault, on Him justice had no claim, and in Him the Father was well pleased. As it is written, 'The Lord is well pleased for His righteousness' sake; he will magnify the law and make *Himself* honourable.' —Isa. xlii. 21. He was the great antitype and substance of all the types and shadows of the ceremonial law, the one acceptable offering once offered by the one Shepherd for the one fold. 'Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.' —Zech. xiii. 7, 9. 'I am the good shepherd,' said Jesus, 'and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.'—John x. 14, 15, 18. For Christ loved the Church and gave Himself for it, 'That He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.'—Eph. v. 26, 27. 'Ye are not redeemed,' says Peter, 'with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith

and hope might be in God.'—1 Peter i. 19-21. 'And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.'—1 Tim. iii. 16. And this glorious consummation of the Redeemer's work, and of the efficacy of His death, was foretold by David, saying, 'Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.'—Ps. lxviii. 18. 'Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.' —Heb. vii. 25. 'And to them that look for Him shall He appear the second time without sin unto salvation.'—Heb. ix. 28. Our Lord, more than eighteen hundred years ago, said, 'Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be.'—Rev. xxii. 12. And He is faithful to His promise, for He is coming with all possible speed. But remember, that every word of God, and every tittle of the Law, must first be fulfilled, as He Himself declared, saying, 'Verily, verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise

pass from the law till all be fulfilled.'—Matt. v. 18. And also bear this important truth in mind, that as 'to us there is but one God, the Father, of whom are all things, and we for Him, and one Lord, Jesus Christ, by whom are all things, and we by Him' (1 Cor. viii. 6); and as 'through Him we both have access by one Spirit unto the Father' (Eph. ii. 18), so we, though many, 'are one body in Christ, and every one members one of another' (Rom. xii. 5), which body would be imperfect were one member missing; therefore each must in due time be born into the world, brought under the law, quickened by the Spirit to believe in Jesus, have repentance unto life, and thus made meet to sing 'the song of Moses, the servant of God, and the song of the Lamb' (Rev. xv. 3), before it be possible for Christ to appear in glory, power, and majesty as the Judge of all. Peter, writing to the saints (whom He addresses as 'elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus'), says, 'The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance' (2 Pet. iii. 9); and when all these things have been accomplished, that very moment shall come to pass

the prophecy of Isaiah, saying, 'Behold, the Lord will come with fire, and with His chariots, like a whirlwind' (Isa. lx. 15), and when least expected, for 'the day of the Lord will come as a thief in the night, then what manner of persons ought ye to be in all holy conversation and godliness?'—2 Pet. iii. 10, 11. His absence may seem long to us, who, like the apostles, 'groan within ourselves, waiting for the adoption, to wit, the redemption of our body.'—Rom. viii. 23. But let us remember the words of Peter: 'Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.'—2 Pet. iii. 8. He is the beginning and the ending, the first and the last; to Him, the past, the present, and the future is one eternal now. He therefore speaks of things to come as though they were of old, of rejoicing in the habitable parts of the earth, and of His delight being with the sons of men, even before Adam was created or the earth formed (see Prov. viii. 22-32), of His being the resurrection of the dead. Before He laid down His life, He spake to His disciples, saying, 'Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.'—John v. 25. He taught them at another time, saying, 'Now that

the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for He is not the God of the dead but of the living, for all live unto Him' (Luke xx. 37, 38); and Paul speaks in like manner in the same tense of the resurrection of the body of them who sleep in Jesus, saying, 'It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.' And then triumphantly concludes, saying, 'For this corruptible must put on incorruption, and this mortal must put on immortality . . . O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.'—1 Cor. xv. 42 to end.

But all will not be raised from the dead, for some will be alive upon the earth at His coming, and as corruptible 'flesh and blood cannot inherit the kingdom of God,' what then will become of them who shall not die? Paul gives the answer, saying, 'Behold, I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for

this corruptible must put on incorruption and this mortal must put on immortality.' Again, 'The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.'—1 Thess. iv. 16, 17. Therefore, whether we be of the quick or dead when the Almighty trumpet shall sound, the effect will be precisely the same in all. We who are alive shall not go before them that are asleep, but all will rise instantaneously and simultaneously to meet the Lord our Redeemer, clothed in a body as spotless, as immortal, and as glorious as his own. 'For as we have borne the image of the earthy, so shall we bear the image of the heavenly.' 'The glory which thou gavest me' (says Jesus to the Father), 'I have given them, that they may be one, even as we are one.'—John xvii. 22. The patriarchs and prophets of old delighted in the thought of dwelling for an indefinite period in their beloved Canaan under the beneficent rule and glorious majesty of the promised Messiah, but they had no idea that the redeemed of the Lord, without respect of person, whether Jew or Gentile, would become immortal,

and ascend to the third heaven, even the heaven of heavens, to dwell therein with their God and Saviour, world without end. 'We speak,' says Paul, 'the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory . . . as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.' — 1 Cor. ii. 7, 9, 10. Yet He is pleased in His infinite wisdom to show us but a part only of the glory that shall be revealed in us, and even that little we see not plainly, but through smoked glass, as it were, for broader and clearer views would unfit us for our duties and condition here below; therefore our heavenly Father, according to His loving kindness and tender mercy to us-ward who believe, gives us just sufficient knowledge for our present need: yea, gives 'us this day our daily bread,' that we may walk by faith; as it is written: 'The just shall live by his faith.'—Hab. ii. 4. 'For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . For now we see through a

glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known' (1 Cor. xiii. 9, 10, 12)—*i.e.*, we shall know the Lord even as we are known of Him. John declares the same truth, saying: 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is' (1 John iii. 2)—we shall know Him to perfection. 'And this,' says Jesus, 'is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.'—John xvii. 3. 'Whom having not seen,' says Peter, 'ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.'—1 Peter i. 8-9. That they and they only of all the seed of Adam have eternal life may be proved by many Scriptures, of which the following are but a sample: 'Because I live, ye shall live also' (John xiv. 19); 'Whosoever liveth and believeth in Me, shall never die' (John xi. 26); 'As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him' (John xvii. 2); 'My sheep hear My voice, and I know them, and they follow Me, and I give

unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand' (John x. 27-28); 'Neither can they die any more' (Luke xx. 36). But why need we multiply quotations from Holy Writ to prove the immortality and the eternal glory of the righteous, seeing that they are the 'elect of God, holy and beloved,' and that in Him love is not a fleeting passion, but an eternal, immutable essence? 'And we have known,' says John, 'and believe the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him.'—1 John iv. 16. Therefore it is impossible for one of the beloved members of Christ's mystical body to perish, either in time or eternity, as it is for the Lord Jehovah Himself to cease to be. 'For I am persuaded,' says Paul, 'that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'—Rom. viii. 38, 39. But how may a poor sinner know even now that he is a child of God and a joint heir with Christ, of glory, and honour, and immortality, and eternal life? It is written, 'He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made

Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.'—1 John v. 10-12. Now, I ask, could words be more plain than these, or language more explicit? Impossible! Then, 'let God be true, and every man a liar,' who teaches for doctrine the inherent immortality of the human soul, or that it be possible for any man to have endless life apart from Him who alone is 'the Way, and the Truth, and the Life;' even Jesus, 'who is the blessed and only potentate, the King of Kings and Lord of Lords, who only hath immortality *in and of Himself*.'—1 Tim. vi. 15, 16. 'Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap: for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the spirit reap life everlasting.'—Gal. vi. 7, 8. 'For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.'—Rom. vi. 23. But ere we conclude this part of our subject, let us give earnest heed to the exhortation that saith, 'Examine yourselves, whether ye be in the faith. Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you,

except ye be reprobates.'—2 Cor. xiii. 5. 'Now if any man have not the Spirit of Christ, he is none of His.'—Rom. viii. 9. 'Hereby know ye,' says John, 'the Spirit of God. Every spirit that confesseth,' by his walk and conversation, 'that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.'—1 John iv. 2, 3. And the same inspired writer who says, 'By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast,' says also: 'For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.'—Ephes. ii. 8, 9, 10. Now the only works that are good in the sight of God are those which consist either in active or passive obedience to the will of God, and which spring from love to Him, or from love to His people for His sake, without which constraining power to obedience, no gifts, however transcendent, and no offerings, though most exhaustive, even to the sacrifice of the body by fire, will profit anything.'—See 1 Cor. xiii. 1-5. 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams.'—1 Sam. xv. 22. Many have the name of Jesus on their tongue, and the love of God in their lips, and 'a zeal of

God, but not according to knowledge,' in their lives, whose unregenerated heart is in rebellion against the absolute sovereignty of God, and at enmity with the remnant according to the election of grace. Let all such consider well the words of the Lord, which He spake to His disciples, saying, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and, in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.'—Matt. vii. 21-23. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in Him.'—1 John ii. 5. 'And whosoever shall give to drink,' says Jesus, 'unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.'—Matt x. 42. John says: 'My little children, let us not love in word, neither in tongue, but in deed and truth.'—1 John iii. 18. Again: 'Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and

knoweth God. He that loveth not knoweth not God; for God is love.'—1 John iv. 7, 8. Paul says: 'Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.'—Ephes. iv. 32. And Jesus saith, 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.'—John xiii. 34, 35. 'If ye love me, keep my commandments.'—John xiv. 15. 'Ye see then,' says James, 'how that by works a man is justified, and not by faith only' (Jas. ii. 24); for while a man is justified by faith alone before God, he is justified by works only in the sight of men; 'for man looketh on the outward appearance, but the Lord looketh on the heart.'—1 Sam. xvi. 7. For this cause Paul wrote to 'the faithful in Christ Jesus,' saying: 'I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love: endeavouring to keep the unity of the Spirit in the bond of peace.' —Ephes. iv. 1-3. And Peter also in like manner wrote, saying: 'Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversa-

tion honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.'—1 Peter ii. 11, 12. 'Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.'—Heb. xiii. 20, 21.

'The Prophet that hath a dream, let him tell *it as* a dream; but he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord.'

PART III.

MAN'S ETERNAL DESTINY.

'As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.'—ROM. ii. 12.

'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.'—ROM. vi. 23.

WE will now consider 'the future punishment and final destiny of the wicked.' That the Bible, and the Bible only can settle the question, you yourself, as a believer in Divine Revelation, must admit. I therefore do most earnestly entreat you to endeavour to consider the matter dispassionately, and without prejudice, bearing in mind the simple fact that all notions upon the subject are either Scriptural, or they are not. If the former, they can easily be proved by Scripture, and if not Scriptural, then cast them aside as vile and hurtful, and be not defiled nor entangled therewith. Remember that there is no argument in a man saying that he believes a thing because he does, or because others

do; neither is there any excuse for his stubbornly clinging to a lie and rebelliously declaring it, because such faith and practise is in accordance with the precept and example of his fathers: 'For,' saith the Scriptures, 'rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.' —1 Sam. xv. 23. Oh, ponder these words well, ye who, in defiance of all Holy Scripture and reason, adhere to the doctrines of the inherent immortality of the human soul, and of the eternal torments of the ungodly!—the one makes God a liar, and fills the soul with pride and vainglory, and the other makes God unjust in inflicting infinite punishment on a finite creature for the offences of a day, and is productive of slavish fear and unbelief in man. I have come to the conclusion, after long and mature deliberation, that this twofold error is the Devil's masterpiece, for the belief in it has been the main cause of ignorance, superstition, and idolatry in all lands, throughout all ages; and to its universality I attribute the mistake made by the translators of the Scriptures in placing the mystic word 'hell' in so many places, whereas the word in the original, which they professed to translate, signifies the grave, or place, or state, of the dead, simply, used either in a literal or figurative sense. Now, according to Cruden, the Hebrew word 'scheol'—the

grave—occurs in the Old Testament in nearly ninety passages, but in the authorised English version we find that in more than thirty of these the proper word, 'the grave,' is not used, but the word 'hell' is placed instead, which word conveys a very different and erroneous meaning; and that this was done without either rule or reason may be plainly seen by looking at the texts in which the word 'hell' appears. Take, for example, the following, 'If I make my bed in hell, Thou art there.'—Psa. cxxxix. 8. David in this psalm praiseth God for His never-failing providence and tender mercies, and is filled with holy joy at the thought that, go where he may, God will be present to uphold and bless him; and then, in the fulness of his heart, breaks out in grateful song, saying, 'How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with Thee.'—Verses 17, 18. Now, is it not marvellous that in such a psalm the word hell, instead of grave, should be placed as it is? Again: 'Out of the belly of hell cried I, and Thou heardest my voice.'—Jonah ii. 2. Here also it is obvious that the word 'grave' should have been put, and not 'hell'; for, for three days and three nights the great fish was Jonah's grave, and the weeds

his winding-sheet—Verse 5. But the most striking proof that the translators were influenced by their belief in the erroneous doctrine of the immortality of the human soul is in their substituting the word 'hell' for 'grave' in Psa. xvi. 10. 'For thou wilt not leave my soul in hell;' which should have been rendered, 'For thou wilt not leave my body in the grave; neither wilt thou suffer thine Holy One'—the same body—'to see corruption.' (In Hebrew a human body is called a soul, whether alive or dead.) Other Scriptures of the Old Testament might be quoted wherein the word 'hell' is used, to show that the grave merely is the original meaning, were it necessary to cite them, but in none is hell-fire intended by the Hebrew word 'Scheol,' from Moses to Malachi, while only one passage appears to bear that construction: the one to which I now refer is Psa. ix. 17. 'The wicked shall be turned into hell, and all the nations that forget God.' Yet even in this, the primary meaning of the word hell is the grave, as may be seen by the connecting verses, and this meaning is fully borne out by Ezekiel's prophecy in chapter xxvi. and five following chapters, more especially in chapter xxxii. 27, where the nations, once proud and powerful, are represented by their kings and princes, as 'gone down to hell'—the grave—'with

their weapons of war: having laid their swords under their heads, but,' the prophet adds, 'their iniquities shall be upon their bones.' It appears to me as clear as the noonday light that the translators committed the same error of judgment in using the word 'hell' in the Revelation. Just consider for a moment the places in which the word 'hell' is therein mentioned, and think for yourself which is the most proper word to convey to the mind the meaning of the prophecy. The first place in which we find it is in chapter i. 17, 18. 'And He laid His hand upon me, saying unto me, Fear not: I am the first and the last: I am He that liveth and was dead: and behold, I am alive for evermore, Amen; and have the keys of hell and of death.' Now this cannot mean the hell spoken of by Him in the days of His humiliation, for in that hell He will burn up the wicked at the end of the world.—Matt. xiii. 40-42. And the end is not yet, *neither is hell;* but death and the grave are, and of them He has the keys, ready to use at the appointed time, when He will open not only the graves of His saints, but will also unlock their sleep of death and give them life for evermore. Therefore the words 'And have the keys of hell'—the grave—'and of death,' in this Scripture are but the verification of the glorious

truth which He had previously proclaimed when He said to Martha at Bethany, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.'—John xi. 25. The second text in which the word 'hell' is found is in chapter vi. 8: 'And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him.' Here, again, neither purgatory nor hell-fire is meant, but the grave simply, for by its presence the dreadful and devastating career of the ghastly steed and of his terrible rider was made manifest: it followed with them to devour their slain. 'And power was given unto them over the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth.' The third and last portion of the Revelation wherein the word 'hell' occurs (and here we have it twice) is in chapter xx. 13, 14: 'And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death.' I need not tarry here to prove that the word 'hell' in these verses should have been rendered grave; for such is admitted to be its meaning in the margin of v. 13. But I would call

attention to the circumstance, that while the prophet saw the dead, small and great (that is, men of every degree), stand before God to be judged (by Him who sat on the great white throne) according to their works, that they were either those who had been buried in the sea, or in the grave, or who, dying at the brightness of His coming, lay unburied upon the earth; and yet not a word is said of their immortal souls, which, according to the doctrine and tradition of men, were separated from their bodies at the moment of death. No; nothing is said of them, for the simple reason that they never had an existence, save in the vain imaginations of proud and sinful men. Therefore, not being things known to Him from whom no secrets are hid, they are not so much as mentioned or referred to in this, or any other Scripture of truth. Remember, it is not the righteous that are here spoken of, but the wicked. The wheat has already been gathered into the garner, having partaken of the first resurrection—upon whom 'the second death hath no power.'—Rev. xx. 6. And now will come to pass the word of the Lord, which He spake by the mouth of John the Baptist, saying: 'He will burn up the chaff with unquenchable fire' (Matt. iii. 12), each worker of iniquity receiving greater or lesser damnation (their torment differing either in degree

or duration) according to the deeds done in the body; and woe to the hypocrite, the oppressor and the blasphemer in that day, however prosperous or popular they may be in this. 'And death and hell' —the grave—'were cast into the lake of fire,' which shall then have been 'prepared for the devil and his angels.'—Matt. xxv. 41. And here I cannot resist the impulse to ask the question, If the first death is the deprivation of life, how can the second death be its eternal duration? Having made these few remarks on the word 'hell,' as found in the Bible (the indiscriminate use of which by the translators has caused much confusion and perplexity in my own mind, and in the minds of others also), we will now prove by 'the law and the testimony' that the death of the wicked will be literal and eternal, and their destruction utter and everlasting. Now, what is death but the absence or the extinction of life?—and if it be so, then no degree of weakness, no intensity of pain, and no state of breathing unconsciousness, can constitute death; for while breath is in the nostrils, life must be in the body, be its actual condition what it may. Bearing this simple yet incontrovertible truth in mind, let us now hear what the Scriptures declare is the penalty of the law for sin. 'Behold, all souls are Mine; as the soul of the father, so also the

soul of the son is Mine; the soul that sinneth, it shall die.'—Ezek. xviii. 4. Paul, at the commencement of his Epistle to the Romans, enumerates all the sins of which men are capable, and then says that 'they which commit such things are worthy of death.'—i. 32. Again, 'The end of those things is death.'—vi. 21. And again, 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?'—vi. 16. Paul told the Church at Corinth that because he and Timothy preached the Word of God faithfully, they were acceptable to Him as much in those that believed not, as in those who believed, saying, 'We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one the savour of death unto death; and to the other the savour of life unto life.'—2 Cor. ii. 15-17. We might continue quoting Scriptures to the same effect, were it necessary so to do, for all without exception agree in proclaiming life and happiness to the righteous, but misery and death to the wicked. Yet this I will say, that if eternal torments were the reward for sin, then Christ Himself must have endured the same, for it is written, 'The Lord hath laid upon Him the iniquity of us all.'—Isa. liii. 6. He therefore, like

the typical scapegoat, was (by imputation) the greatest sinner in the world. Yet justice was satisfied with His sufferings and death in the stead of His Bride, the Church. But some men have said that it is not fair to point to Christ as proof that death, and not eternal torments, is the wages of sin; for the dignity of His nature was taken into account, and that therefore He did not suffer to the uttermost the penalty due to sin. What! the Son of God as the sinner's surety tendering payment in part to the holy and inflexible law of God? And God Himself on His part compromising with the sinner! Away with such contemptible, such vile notions, alike derogatory to the value of the sacrifice and to the holiness of the Acceptor. If dignity could have paid a part, why not the whole? But what dignity, I ask, was there in one who was accursed? And such indeed He was when nailed to the cross. 'And so,' saith the Scripture, 'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree.'—Gal. iii. 13. 'He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.'—2 Cor. v. 21. It is true that He was supported, but He was not spared; that He was encouraged, but He was not

excused; as saith the Scripture: 'Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and Thy billows are gone over me.'—Psa. xlii. 7. Again, 'Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves.'—Psa. lxxxviii. 7. 'Yea, verily, He paid to the uttermost all the demands of law, all the claims of justice, and thereby 'obtained eternal redemption for us.'—Heb. ix. 12. 'For Christ is the end of the law for righteousness to everyone that believeth.'—Rom. x. 4. And that God was well pleased with the righteousness wrought, and with the ransom offered, He hath given us assurance, in that He hath raised Him from the dead, 'Who was delivered for our offences, and was raised again, for'—or as the evidence of—'our justification.'—Rom. iv. 25.

'What wondrous love, what mystery
In these appointments shine,
My breaches of the law are His,
And His obedience mine.'

But in further proof, if such be needed, that the doctrine of eternal torments is not of God, scores, and I may say hundreds, of texts of Holy Writ might be quoted which teach that the wicked shall suffer not death only, the extreme penalty of the law, but that their remains also shall be utterly destroyed; while there is not a single Scripture in

the whole Bible which says that the wicked shall be preserved in any state or form whatever. If there be such a text therein, say where it is to be found; but if you cannot do this, then for ever hold your peace. I have diligently sought for such a Scripture, but my labour has been in vain; while those to the contrary are so many that we can here cite but a very few. Very striking and conclusive upon the point are the last words of the prophets David, Isaiah, and Malachi. The last inspired words of David are, 'The sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: but the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.'—2 Sam. xxiii. 6, 7. In the last chapter of Isaiah we read, 'Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many.' And Isaiah concludes his prophecy with these words, 'And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have trans-

gressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.' Now, mark, the worm and the fire spoken of here are not for the *tormenting*, but for the *destruction* of the transgressors; they have been slain already by fire and by the sword of the Lord, and are therefore now past feeling, while the worm and the fire comsume their carcasses. For He who was able to destroy their life is able to destroy every particle of their bodies also. Nearly the last words of Malachi are (if that were possible) even more explicit. He says, 'Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.'—Mal. iv. 1. Say, now, ye wise and learned ones, who so stedfastly adhere to the doctrines of the inherent immortality of the human soul, and of the eternal torments of the wicked, what will be left of them when the aforementioned Scriptures shall have been fulfilled? Remember, David says that they shall be as thorns utterly burned with fire; Isaiah says that they shall be as an old garment eaten up of the moth (Isa. l. 9); and Malachi says that they shall be stubble burned up, leaving them neither root nor branch. And what say you to the contrary?

and upon what ground or authority will you make God a liar? Hear what Zophar says on the matter, 'The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.'—Job xx. 5-8. Again: 'A fire not blown shall consume him.'—Verse 26. Hosea declares the same truth, saying: 'They' —the idolatrous—'shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.'—Hos. xiii. 3. Many such Scriptures might be quoted to prove the total destruction of the wicked, both soul and body, for the Bible abounds with the like. The same thing is declared not only by the writers of the Old Testament, but by those of the new also, from John the Baptist to John the Divine. The former, speaking of Christ, says: 'Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.'—Matt. iii. 12. Jesus said to his disciples, 'If thine eye offend thee'—cause thee to

stumble—'pluck it out: it is better for thee to enter into the kingdom of God with one eye'—if such were possible—'than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched' (Mark ix. 47-48), which must end in their inevitable destruction. To deny this plain matter-of-fact statement is to give the lie to the truth of God, contradict our daily experience, and insult the common reason of mankind. Yet there are men who publicly from the pulpit quote the words, 'Where their worm dieth not, and the fire is not quenched,' as Scriptural proof of the immortality of the soul and of eternal torments. But these men would not say—Let the moth live in the garment and it will be preserved; and let the fire be unquenched, and the burning house will be saved from destruction. No; shame would prevent them from talking such arrant nonsense of things present; the folly would be too manifest, the lie too apparent. Yet they unblushingly teach that in the Scriptures the words 'perdition' and 'perish,' signify preservation;—'destruction,' duration; 'to consume,' to continue; and, 'to die the second death' is to live in misery for evermore!

'And thus the serpent's lie is taught to-day:
Ye are immortal, priests and poets say;
Are always dying, yet shall never die,
Twice suffer death, yet live eternally.

And though nought can be more absurd than this,
Yet as the root was, so the branch now is;
And men, like Eve, the tempter's bait receive:
They love the flatt'ry, so the lie believe.'

But the Lord saith: 'The moth shall eat them up like a garment, and the worm shall eat them like wool.' —Isa. li. 8. Again: 'The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed: and the strong shall be as tow, and the maker of it'—the idol of oak—'as a spark, and they shall both burn together, and none shall quench' (the fire).—Isa. i. 28-31. If anyone desires Scriptural illustrations of the effects of unquenched fire and of the living worm, the former may be found in the third chapter of Daniel. The strong men of Babylon who cast the servants of God into the fire were slain thereby, because to them the fire was not quenched; but to the faithful three, though in the midst of the furnace, the fire was so effectually quenched, that concerning them it is recorded, 'Upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them'—Verse 27. And the other illustration is found in the dreadful death of wicked Herod, who, smitten of the angel of God, 'was eaten of worms, and gave up the ghost.'—Acts xii. 23. But if the

question be put, Does not the Bible speak of 'eternal damnation'? I answer, Yes (Mark iii. 29); and it also speaks of 'eternal fire' (Jude verse 7); and of 'eternal redemption' (Heb. ix. 12); and of 'eternal judgment' (Heb. vi. 2); and of 'eternal purpose' (Eph. iii. 11). And so each of these will be eternal in its effect. Thus the fire which destroyed Sodom and Gomorrah did its work so completely that they never have recovered from its destructive effects, and never will; so that Jude was right in calling it eternal fire, though it was spent when there was nothing left of the cities to burn. And so with the redemption of the Church of Christ. The Lord hath visited and redeemed His people (Luke i. 68) once for all, and its effects will be eternal. And so will it likewise be with the Judgment of the Great Day. For, as no appeal can be made from that Court to a higher (there being no higher than the judgment-seat of the King of Kings and Lord of Lords), and as there can be no reversal of its decision, nor escape from its sentence by any possibility, the Judge being almighty, unchangeable, and just, the judgment will therefore be final and eternal. To the righteous it will announce eternal salvation, and to the wicked eternal damnation. 'And these shall go away into everlasting punishment: but the righteous

into life eternal.'—Matt. xxv. 46. But some may further object, saying that in Rev. xiv. 11 it is written, 'And the smoke of their torment ascendeth up for ever and ever.' And what is the meaning of these words, if it be not 'eternal torments'? And do not the words 'everlasting punishment' also signify the same thing? I answer most emphatically *No;* but that they simply mean that the punishment of the wicked shall be everlasting while they live, and their destruction thorough and eternal after they have died the second death, which will take place in the presence (or view) of the holy angels, and in the presence (view) of the Lamb.—Rev. xiv. 10. That such is the meaning of the words in question is shown by the following passage, 'Therefore shall her plagues come in one day, death, and mourning, and famine; and she'—mystical Babylon—'shall be utterly burned with fire.'—Rev. xviii. 8. And when completely burned up, there will be nothing left of her to smoke, and it will therefore cease, as surely as effect follows cause. Now, the correctness of this view is proved beyond all reasonable doubt by verse 21, which says, 'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.' Then shall the Scripture be fulfilled which saith, 'Yet a little while, and the wicked

shall not be: 'yea, thou shalt diligently consider his place, and it shall not be.'—Psa. xxxvii. 10. But if you say that this Scripture simply means that the wicked will soon die and be buried out of sight, and therefore has no reference to a future state; then I reply, saying that you thereby make the Word of God of none effect, for, if yours be the only meaning of the passage, it is without force or sense, seeing that *that* event 'happeneth unto all, to the righteous as to the wicked.' But that you are wrong in this matter is made manifest by verse 20 of the same psalm, which distinctly declares that 'The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.' Paul says: 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.'—2 Thess. i. 7-9. Let those who believe the serpent's lie—'Ye shall not surely die'—say, if they can, where the wicked will be, and of what they will consist, when everlastingly destroyed from the presence of the All-present, and from the glory of

the power of the Almighty. But that they cannot do; for the ungodly will not then consist of anything, nor have any existence at all, as saith the Lord to His Church, by the mouth of His servant Isaiah, saying: 'Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.'—Isa. xli. 11, 12. That the saints shall be participators with their glorious Head, the righteous Judge, in the honour and majesty of the judgment of the wicked, both of men and of angels also, is shown by the following prophecies, 'Enoch, the seventh from Adam, says, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all.'—Jude 14, 15. The prophet in the 149th Psalm says, 'Let the saints be joyful in glory . . . To execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honour have all His saints.'—Verse 5 to the end. 'Do ye not know,' says Paul, 'that the saints shall judge the world?'—1 Cor. vi. 2. Again, 'If we

suffer, we shall also reign with Him.'—2 Tim. ii. 12. 'He that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father.'—Rev. ii. 26, 27. Again, 'To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.'—Rev. iii. 21. 'Know ye not,' says Paul, 'that we shall judge angels?'—1 Cor. vi. 3. 'The God of peace shall bruise'—crush—'Satan under your feet shortly.'—Rom. xvi. 20. Thus shall Christ and His Church triumph over all principalities and powers, and all the wicked, including the Devil and his angels, shall be destroyed for ever. As it is written, 'For this purpose Christ died.' 'That through death He might destroy him that had the power of death, that is, the Devil.'—Heb. ii. 14. So shall the wickedness of the wicked come to an end. 'The earth also and the works that are therein shall be burned up,' and 'the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.'—2 Peter iii. 10, 12. Then shall be 'the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began' (Acts iii. 21), when sin, sorrow and shame, darkness, disease and

death, will be for ever banished from the universe of God, and all will be life, holiness, and joy for evermore. 'Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto Him, then shall the Son'—*the manhood of Christ*—'also Himself be subject unto Him that put all things under Him, that God may be all in all.'—1 Cor. xv. 24, 25, 26, 28.

'Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.'

THE END.

ELLIOT STOCK, 62, PATERNOSTER ROW.